

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

# الْقُرْآنُ الْكَرِيمُ

مَكْتَبَةُ إِشَاعَةِ الْإِسْلَامِ  
A. 1125 سنه نگر، نئی دہلی، ۶۵۰ (الہند)



# Tajweed Rules of Colour Coded Qur'an

## Ikhfa

Ikhfa means to pronounce a letter with a very sound in the nose. There are 15 letters of Ikhfa. If any one of them comes after a Noon Saakin or Tanween, نْ  $\frac{=}{=}$  it should be pronounced with the quality of Ikhfa. The 15 letters of Ikhfa are:

ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

## Ghunna

### Noon Mushaddad and Meem Mushaddad.

It is necessary to make Ghunna in Noon Mushaddad (نْ) and Meem Mushaddad. (مّ) Ghunna means to pronounce the sound of a letter from the nose. The duration of the Ghunna is the same as the time in which one Alif is pronounced.

Examples :

ثُمَّ إِنَّ عَمَّ صَمَّ

## Ikhfa Meem Saakin

When the letter Baa (ب) appears after (مّ) Meem Saakin there will be Ikhfa. i.e. It will be pronounced with a light sound in the nose. This is called Ikhfa--e--Shafawee.

Examples :

يَغْتَصِمُ بِاللَّهِ أَمْ بِهِ جِنَّةٌ وَمَا هُمْ بِمُؤْمِنِينَ

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## Qalb

If after Noon Saakin or Tanween there is the letter Baa (ب) then the Noon Saakin (ن) or Tanween (ـَـ) will be changed into the letter Meem (م) and recited with Ghunna. This changing of (ن) into (م) is called QALB.

Examples of Qalb:

أَنْ بُوْرَكَ أَنْبِئُونِي عَلَيَّ بَذَاتِ الصُّدُورِ

## Idghaam Meem Saakin

If after Meem Saakin (م) there appears another Meem (م) then there will be Idghaam i.e. The two Meems will be incorporated and will be read with Ghunna.

Examples :

وَلَهُمْ مَا يَشْتَهُونَ أَمْ مِّنْ إِلَيْكُمْ مَّرْسَلُونَ

## Idghaam

If after Noon Saakin (ن) or Tanween (ـَـ) there appear any one of the following six letters.

ي ر م ل و ن يَزْمَلُونَ

then the Noon saakin or Tanween will be incorporated into the letter. This is known as IDGHAAM. In four letters the Idghaam will be with Ghunna.

ي ن م و يَنْمُو

and in the remaining two

ل ر

the Idghaam will be without Ghunna.

Examples : Idghaam with Ghunna.

مَنْ يَشَاءُ وَيُلْ يَوْمَئِذٍ مِنْ وَآلٍ

Examples : Idghaam without Ghunna.

مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ هَدَى لِلْمُتَّقِينَ

It should be remembered that in words such as:

دُنْيَا بُنْيَانٌ قِنَوَانٌ صُنَوَانٌ

although the letter (ي) and (و) from the six letters appear after Noon Saakin, There is no Idghaam because they are both in one word. The quality of Izhaar should be pronounced in these words. In brief Idghaam means to merge on Saakin letter into a MUSHADDAD letter appearing after it in the following word.

## Qalqala

This is a quality, which when pronounced, appears to have an echoing sound, when the letter is a Saakin. Care should be taken that such echoing sounds do not go to the extent of forming any Harkat i.e. Zabar, Zer, Pesh or Tashdeed. This quality is found in five letters which are :

ق ط ب ج د (قُطِبُ جَدِّ)

Examples of Qalqala:

أَحَدٌ خَلَقَ



ج ش ي	أَلْحُرْفَانِ الشَّجَرِيَّتَانِ	are pronounced when the sides of the tongue touches the palate. These letters are called the Huroofush Shajariyah. In this instance ي is without Madd (Madde leen).
ض	أَلْحَرْفُ ض	is pronounced when the upturned side or sides of the tongue touches the gums of the upper back teeth. (pre-molars and molars).
ل		is pronounced when the tip of the tongue together with any one side, while rising towards the palate touches the gums from the Thanaaya Ulya (Upper two front teeth-upper incisors) to the Dhawaa-hik (first premolars).
ن	أَلْحُرُوفُ الذُّوَلْقِيَّةِ	is pronounced like ل. The only difference is that the tongue will only touch the gums of the Thanaaya Ulya, Rubaa'i (lateral incisors) and the Anyaab (canines) and will not touch the Dhawaa-hik (First pre-molars).
ر		The Makhraj of ر, is very near the Makhraj of the letter ن. The difference is that in pronouncing the the side of the tongue up to the end will touch the gums of the molars. The above three letters are known as Huroofut Tarafiyyah.

## The Makhaarij of Letters

The place from where sound of a letter emanates is called.

Makhraj مَخْرَجُ (Plural = Makhaarij مَخَارِجُ)

The twenty nine letters of the Arabic Alphabet are pronounced from seventeen Makhraarij.

To know the exact Makhraj of a letter, it should be said in the state of being saakin, whilst preceded by an Alif with a Zabar (fat-hah), according to the rules given below for this letter. The place where the sound ends in the following example is the Makhraj.

أَب will show you the Makhraj of ب 'Baa'.

أَش will show you the Makhraj of ش 'Sheen'.

Name	Letter	Place of origin
The Huroof-Haw'yah أَلْحُرُوفُ الْهَوَائِيَّةِ	ا و ي	are pronounced from the 'emptiness' in the mouth.
The Guttural letters أَلْحُرُوفُ الْحَلْقِيَّةِ	ء ه	are pronounced from Aqsul Halq (the bottom of the throat near the chest).
	ح ع	are pronounced from the Halq (middle of the throat).
	خ غ	are pronounced from the Andal Halq (that part of the throat which is nearest to the mouth).
أَلْحُرْفَانِ اللَّهَوِيَّانِ	ق ك	is pronounced with the raising of the back end of the tongue and touching the soft palate.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
(١) سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ (٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ١

الرَّحْمَنِ الرَّحِيمِ ٢ مُلِكِ

يَوْمِ الدِّينِ ٣ إِيَّاكَ نَعْبُدُ

وَإِيَّاكَ نَسْتَعِينُ ٤ اهْدِنَا

الصِّرَاطَ الْمُسْتَقِيمَ ٥ صِرَاطَ

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ٦

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ ٧

منزل ١

الحج

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
(٢) سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ (٨٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ١

الرَّحْمَنِ الرَّحِيمِ ٢ مُلِكِ

يَوْمِ الدِّينِ ٣ إِيَّاكَ نَعْبُدُ

وَإِيَّاكَ نَسْتَعِينُ ٤ اهْدِنَا

الصِّرَاطَ الْمُسْتَقِيمَ ٥ صِرَاطَ

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ٦

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ ٧

منزل ١



أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾  
 إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ  
 تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ  
 سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ  
 عَظِيمٌ ﴿٧﴾ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَ  
 بِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَدِّعُونَ اللَّهَ وَ  
 الَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾  
 فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ  
 أَلِيمٌ ﴿١٠﴾ بِمَا كَانُوا يَكْذِبُونَ ﴿١١﴾ وَإِذَا قِيلَ لَهُمْ لَا  
 تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٢﴾  
 إِلَّا أَنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٣﴾ وَإِذَا  
 قِيلَ لَهُمْ امْنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ  
 كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن

لَا يَعْلَمُونَ ﴿١٤﴾ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَ  
 إِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ  
 مُسْتَهْزِءُونَ ﴿١٥﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمْدَهُمُ فِي طُغْيَانِهِمْ  
 يَعْمَهُونَ ﴿١٦﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ  
 فَمَا رَبَحَتُ ثَرَجًا رَّتَّهُمْ وَمَا كَانُوا لَهُتَدِينِ ﴿١٧﴾  
 مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۖ فَلَمَّا أَضَاءَتْ  
 مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ  
 لَّا يَبْصُرُونَ ﴿١٨﴾ صُمٌّ بَكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٩﴾  
 أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ وَبَرْقٌ ۚ  
 يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ  
 الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿٢٠﴾ يَكَادُ الْبَرْقُ  
 يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ ۖ وَإِذَا  
 أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ